1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

585 539 *Nikastali ke karantlie.*
Come out why delayest thou.
Né ro tsharéyn baráye.
Do not weep waterfall's fairy.
Né ro teyn róng boje.
Do not weep thy colour will go.
Né ro jaro shidati.
Do not weep brethren's beloved.
Né ro téy róng boje.
Do not weep thy colour will go.
Né ro maleyn shidati.
Do not weep father's beloved.
Né ro téy róng boje.
Do not weep thy colour will go.

Translation.

Come out, O daughter of the hawk!
Come out, why dost thou delay?
Come forth from thy father's tent,
Come out and do not delay.
Weep not! O fairy of the waterfall!
Weep not! thy colour will fade;
Weep not! thou art the beloved of us all who are thy brethren,
Weep not! thy colour will fade.
O Weep not! thou beloved of fathers, [or "thy father's darling."]
For if thou weepest, thy face will grow pale.

Then the young man catches hold of her dress, or in Gilgit of her arm, puts her on horseback, and rides off with her, heedless of her tears and of those of her companions.

E. FUNERALS.

764 Funerals are conducted in a very simple manner. The custom of eating grapes at funerals I have already touched upon in my allusion to Dureyl in the chapter on "Wine." Bread is commonly distributed together with Ghi, etc., three days after the funeral, to people in general, a custom which is called "Nashí" by the Astóris, and "Khatm" by the

1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

Gilgitis. When a person is dead, the Mulla, assisted generally by a near friend of the deceased, washes the body which is then placed in a shroud. Women assemble, weep and relate the virtues of the deceased. The body is conveyed to the grave the very day of the decease. In Astor there is something in the shape of a bier for conveying the dead. At Gilgit two poles, across which little bits of wood are placed sideways and then fastened, serve for the same purpose. The persons who carry the body think it a meritorious act. The women accompany the body for some fifty yards and then return to the house to weep. The body is then placed in the earth which has been dug up to admit of its interment. Sometimes the grave is well-cemented and a kind of small vault is made over it with pieces of wood closely jammed together. A Pir or saint receives a hewn stone standing as a sign-post from the tomb. I have seen no inscriptions anywhere. The tomb of one of their famous saints at Gilgit has none. I have heard people there say that he was killed at that place in order to provide the country with a shrine. My Gilgiti who, like all his countrymen, was very patriotic, denied it, but I heard it at Gilgit from several persons, among whom was one of the descendants of the saint. As the Saint was a Kashmiri, the veracity of his descendant may be doubted. To return to the funeral. The body is conveyed to the cemetery, which is generally at some distance from the village, accompanied by friends. When they reach the spot the Mulla reads the prayers standing as in the "Djenazi"—any genuflexion, "ruku" رکوع and prostration are, of course, inadmissible. After the body has been interred the Mulla recites the Fatiha, [opening prayer of the Koran] all people standing up and holding out their hands as if they were reading a book. The Mulla prays that the deceased may be preserved from the fire of hell as he was a good man, etc. Then after a short benediction the people separate. For three days at Gilgit and seven days at Astor the near relatives of the deceased do not eat

3: Muhammad G-3 (ca. 1900) 197 AV3 Dard AV3

frequently visited by fairies who used to make these inscriptions, as in the opinion of the Chilasis it is beyond man's power to produce such inscriptions. It is also affirmed that these fairies were seen in those days by all men, but nowadays they are visible to no one except to a great Mullah by dint of his miracles. The Bagrot people say that the carvings were inscribed on stones by the fairies on the night of "Shino Bazoo;" and that on the same night the fairies frequently used to rub away the figures from one stone and to engrave the same on another.

The Ceremony of Sai Kun.

Sri Kun is said to be the sister of Nagi Schemi, and lived at Shankank, a village near Godai in the District of Astore. The villagers used to present goats to this goddess and prayed before her seat for the supply of their wants. Her followers were strictly prohibited from keeping cows, or drinking their milk, and were under the impression that by so doing they were apt to lose their flocs, herds, or the produce of their lands.

"Jainkish" and "Dewaro."

At Gilgit proper and in the surrounding villages there are seen two small tracts of land called "Jainkish" and "Dewaro." The former is situated on the river bank and the latter at the foot of a hill, except at some place in which they both are found at the foot of a hill. In ancient times, when Islam had not spread to these parts, the tribes used to burn the dead at "Jainkish," and a few days after they gathered and carried away the bones to "Dewaro," where they buried them i one pit. Remnants of bones still mark these places, though the traces have almost been obliterated by time. In these circumstances, however, one is not wrong in supposing that Muhammadanism is of recent growth.

Several old men still living at Gilgit relate that they used to play with the brass bangles and rings which they found in "Jainkish;" but to carry away such articles to their houses was considered improper. From this it appears that the dead bodies were burnt with their ornaments.

Sankar Village and a "Chenar" Tree.

There is a small populous village named Sankar in the Bagrot Valley. It is said that when this tract was lying waste, a Fair named Shah Burya passed through and halted there for a short time. Becoming thirsty and finding no water, he prayed to God for a good supply. His prayer was granted and a sufficient quantity of water burst forth from an adjacent hill. After a few days Shah Burya felt the heat of the sun, and planting his stick, which was of *chenar* wood deep into the ground, prayed again to the Almighty to make it into a large *chenar* tree. This [illegible] was also created, and a big tree grew, under whose shadow he afterwards used to sit. The branches of this tree are said to have been once so large and spreading that they touched the neighbouring hill about 600 yards distant, across the Bagrot Nullah. The tree was afterwards burnt by the Mongols, but after a short period five shoots sprung out from its trunk, and these are still to be seen, forming an enclosure about 30 yards wide.

Biddulph G-3 (1873-1878) 1880 Afgh. Afghanistan 4th
AVJ Dard AVJ

from Ghizr to Ushoo, where Khowar is in consequence beginning to be spoken. The Bushkarik proper are divided into three clans, the Moolanor, Kootchkhor, and Joghior. They say that they have been Mussulmans for nine generations, and the peculiar customs still common among the Shins do not exist among them. Till somewhat recently they used to expose their dead in coffins on the tops of hills. The Bushkar dialect[1] approaches more nearly to modern Punjabi than any other of the Dard languages; but in some respects seems to show some affinity to the dialects of the Siah Posh.

The Bushkarik intermarry with the Torwalik, but not with their other neighbours. Forts are not in use among them, but their villages are built in a peculiar fashion for safety. A hill side with a suitable slope is selected, against which the houses are built in a succession of terraces rising one above the other, so that the flat roof of each house is on a level with the floor of the one above it. The whole are connected by an outer wall, within the confines of which is a labyrinth of passages, and the site is often selected so that a stream of water runs through the mass of buildings. All the houses are built of wood, and those on the outside of the village have no parapets. Bushkar is said to be very thickly wooded, and the trees are said to grow to an unusual size.

[1] See Appendix E.

4 Biddulph G-8 (1573-1578) 1880 AV3 Died AV3
Burslem AV7

In Gor, rings are exchanged at marriage. In the ruling families of Hunza and Nagar, it is the custom, when a daughter is married, for the bridegroom to present her at betrothal with a gold and silver needle. In Yasin, when, as not unfrequently happens, the bridegroom is too poor to pay the required price, the young couple elope, with the consent of the bride's parents. At the end of ten days the bridegroom comes to them and asks forgiveness, promising to pay the required sum by degrees. A little scene is acted, forgiveness is granted, the neighbours are summoned to the feast which has been already prepared, and the wedding is celebrated. This is to save the credit of the bride's family in not having received a sufficient price for her.

The old marriage barriers between the castes are beginning to be broken down under the levelling influence of Mahommedanism, and in a few generations will probably disappear altogether. The birth of a son is always a matter of general rejoicing. The friends of the happy father at once make it an excuse to stop work for the day, and seizing their matchlocks keep up a general *feu-de-joie* till their powder flasks are empty. The village band is summoned, and dancing kept up round the door for the rest of the day. No notice is taken of the birth of daughters. In the Oxus Valley and in Sirikol, when a son is born, all the father's friends hang their weapons on the walls of his house, so as to accustom the infant to martial sights. After seven days the weapons are returned to the owners, except those belonging to near relations, who receive special presents in exchange.

After the birth of a child a woman is esteemed unclean, and no one will eat from her hand for seven days. North of the Hindoo Koosh this period is extended to forty days, and for the first seven the infant is not allowed to suckle its mother.

I have elsewhere discussed the old custom of disposing of the dead by burning. Here the common form of Mussulman interment is used. A small flat slab of earth about two feet long is neatly plastered over the graves, and a light is kept burning at night by newly-made graves, under the pretence of keeping away wild beasts till the earth has hardened; but, as Mr. Drew has remarked, this is more probably a relic of the old practice of cremation. No attention or care is paid to old graves, which constantly present a most unpleasant appearance, owing to the falling-in of the arched roof. I remarked in Sirikol the same want of attention to old graves

[illegible] G-0 (1873-1877) 1880 [illegible]
4 Avs Dard Avs

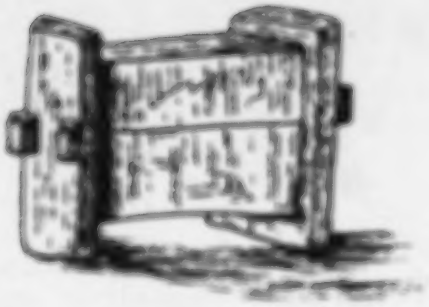
as exists south of the Hindoo Koosh, and Wood remarked the same in Kundooz. In Darel and Tangir a piece of roughly-carved wood is placed at each end of the grave, which is neatly plastered over, and small pieces of white spar are placed along the ridges between the pieces of wood, which are about 8 feet apart. In Chitral, instead of wood, flat pieces of stone or slate, 3 or 4 feet long, are used.

All that concerns the division and inheritance of land is naturally of great consequence among a people who live almost entirely by agriculture. In Gilgit and the adjacent valleys, on a man's death his land is not divided equally among his sons, as is prescribed in the Sharyat, but in equal portions between his wives' families; for instance, should a man leave one son by one wife and three by another, the one son inherits half land, and the other three the other half, which again is sub-divided between them. Should one wife have sons, and the other only daughters, the land is divided among the former, the daughters being only entitled to a marriage-portion out of the land. Should a man die leaving only daughters, the land goes to the nearest male heir of the deceased; but a curious exception is made in the case of a man leaving only a single daughter, who is allowed to take the whole land as her marriage-portion. The practice is always spoken of as a favour, and not a right, but it seems to be a relic of a custom by which the succession of women was once recognised. The history of these countries shows several instances of the succession of female rulers in default of male heirs. In Wakhan and Sirikol daughters share equally in everything except land, which is divided among the sons. In Chitral and the Swat Valley the law of the Sharyat, by which all sons have equal shares, is followed. Daughters are entitled to a dowry out of the paternal land on marriage. In Torwal, women inherit the father's land in equal shares with the sons.

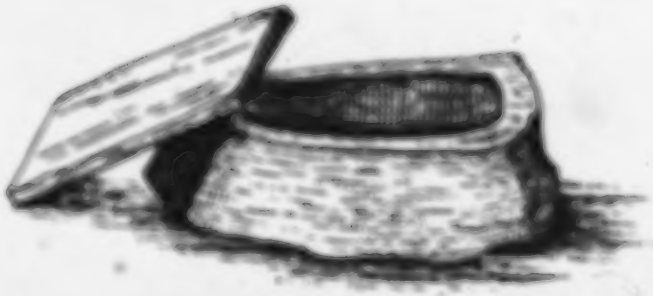
The system of foster-relationship is maintained among all the ruling families, and its ties seem more stringent than those of blood kinship. On the occasion of a son or daughter being born, the child is assigned to a foster-mother, in whose house it is brought up, so that frequently the father does not see his children till they are six or seven years old, and the whole family of the nurse place themselves at the disposal of their foster-child, with whom, for the rest of their lives, their fortunes are unalterably bound up. Whatever are a man's misfortunes or crimes in after-life, his good and bad fortunes are equally shared. Should exile be his lot,

4 A-3 Dard AVJ

• 764



16 Inches high.
11 Inches long.
9 Inches broad.



14 Inches long.
8 Inches broad.
8½ Inches deep outside.

COFFINS

[facing p. 115]

Rudolph G-3 (1873-1878) 1880 AUI Afghanistan AUI
4 Av3 Dard Av3

good grounds for supposing that the religion of the Shins was of the Brahminical type.

Mention has already been made of the curious fact of the cow being esteemed unclean. Mr. Shaw has shown how the feeling among the Shins of Dah Hanu is one of aversion, and not of reverence, and Mr. Drew remarks that anything more opposed to modern Hindooism cannot be imagined. But the most orthodox Brahmin would consider himself defiled by touching leather, or any part of a dead cow, so that there does not appear to be anything in the present practice directly opposed to modern Hindooism, but rather a perverted feeling that has grown out of it.

This peculiarity of the ruling race led to the appellation of Dangariké,[1] *i. e.*, "cow-people," being conferred on them by their neighbours, who apply the term to all the Shina-speaking people. Though this can hardly be cited as a proof in itself of the Hindoo origin of the Shins, I think that, when considered in connection with other points, it forms a strong argument. The feeling of the Shins with regard to the domestic fowl is shared with them by Hindoos all over India.

This feeling regarding the cow and domestic fowls is not shared by any other tribe in the Hindoo Koosh, except by a small one in Chitral, to whom the name of Dangariké is also applied by their neighbours, and by the Kalash Kaffirs, who dwell close to them. I have not been able to obtain the language of the Chitral Dangariké, but there seems to be no reason to suppose that they have any connection with the Shins of Gilgit.

Till a very recent period burning the dead was practised, the burning places being still called Jain, which would appear to be identical with Chân, the name by which burning places are called in some parts of the Punjab. The ashes were carefully collected and buried in rude wooden boxes, sometimes carved out of a solid block, or in round earthen jars. I have dug up several of both kinds. The bones are neatly packed in the boxes, which have previously been lined with birch bark. In one or two I found pieces of check cotton cloths, of a kind not now known in the country, with pieces of brass chains and other ornaments. Women's urns are readily distinguished by a number of wooden spindle whorls, mixed with the bones.

[1] Cunningham met with the term in Baltistan, and speaks of Gilgit being inhabited by Dangariks, and of the Dangri language, as if it was the name of a tribe. The now well-known term of Dard has no doubt come to be applied in the same manner.

MS Raleigh G-3 (1873-1878) 1365
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A-3. Dard A-3
Burish. A-7

D 762 178 It is also a matter of accepted tradition in Gilgit, Gor, Hunza, and Nager, that suttee was formerly practised. The dead man, with his finest clothes and his weapons girded on him was placed on the pyre, and as the fire burnt up, the woman, arrayed in her jewellery and her richest clothes, leaped into the flames.

B 762 178 The burning of the dead ceased to be practised more than sixty years ago. One or two old men have told me that they could remember hearing it mentioned, as a not uncommon occurrence, in their youth, but none could recollect having witnessed any actual instance. So lately as in 1877, a very old man in Darel scandalised his neighbours by calling his sons to him on his death bed, and after having his arms and valuables brought to him, desiring to be burnt with them when dead. His wish, however, was not carried out. He and a man of Gor, who died twenty years ago, are known to have always refused to be circumcised, or to call themselves Mahommedans. They were probably the very last Hindoos in Dangaristan. Suttee was abolished earlier, and has certainly not been practised in Dangaristan for the last hundred years.

D [764] It is to be remarked that none of these customs, which savour so strongly of modern Hindooism, are to be found, either as now existing or as resting on former tradition, in any of the valleys to which the Shin rule did not extend; nor is the term Dangarik applied in any cases except those mentioned. The difference between some types of Hindooism and Buddhism is not necessarily very great, but the existence of customs among them, not shared by their neighbours, the establishment of a caste system, the use of the title of Ra for their rulers, and the common suffix of *Sing* to their own names, with the frequent use of Sanscrit terms, show that considerable differences exist between the Shins and their neighbours of the Swat, Punjkorah, and Chitral Valleys, with whose language their own has so much in common.

D 771 171

D 778 782 In spite of the more severe type of Mahommedanism which prevails, and which gathers strength year by year, idolatrous customs still survive. In every village in which Shins are in the majority, there is a large stone, which is still more or less the object of reverence. Each village has its own name for this stone, but an oath taken or an engagement made over it, is often held more binding than where the Koran is used. In several villages goats are still annually

Ali Sacred Art
Quranic Art
Daily Art

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Others go their own way
But I am faithful to you,

Sahih-i-sermon.

I, Salman, the distressed in mind,
Have seized the skirts of your bounty,

Sahih-i-sermon.

D
Bo
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[244]
D
Bo
[791]

Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Sunnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Sunnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hussun and Hoossain.

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On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Caliphs comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshun"), and a six-stringed guitar called "ghurba" being produced, singing is kept up for the whole night.

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I have sometimes shown the portrait of Agha Khan in Yule's Marco Polo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

Bi
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173

The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapulu. It is apparently an attempt to form a *via media* between Shiah and Sunnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Sunnee tenets by Syud Ali Hamadani. Later, a certain

Lib. Tibetan and Indian D-S (1914-20) 1920 Add. W. Tibetan
Durbin AV3

for this extraordinary arrangement by the fact that originally the Durbs were Mohammedans, and presumably have not been able entirely to throw off this allegiance. It is stated that in one of their villages, they actually found a burial ground; sure proof to them of a Mohammedan ancestry, for the Buddhist burns his dead, whilst it is the Mohammedan that inters. This may be a satisfactory explanation of their religious ideas, but from whence have they derived all their taboos? Thus the Brogpa must not raise fowl, nor may he eat their eggs. The cow may be employed for the ploughing of his fields, but the gods would most certainly be displeased were he to drink their milk, or even use the butter which is made from the same. In other villages the eating of fish is taboo, and by the look and smell of them washing surely must be also. In fact they avow that it is "Krims med" not the custom. For some time it almost seemed to us as if vaccination was also on their list of prohibitions, for, although they had actually begged us to come for this very purpose, it took the three of us quite a long time cajoling, threatening, entreating and advising them, before they would undergo this fearful operation. At last one faced it, soon to be followed by the others, so that eventually we had quite a busy morning vaccinating. A week later this must have been a sore village, where most of the people wished vaccination had been taboo, but by then we were well away with the knowledge that, should smallpox attack Hanu, it would find the defences fairly strong.

Now let us pay a visit to the Khampas, although it wants a George Borrow to describe these gipsies of Western Tibet. Kham, from whence they come, is a province of Tibet, but when we see the numbers of them who wander over the Indian parts of the Himalayas, we begin to wonder whether any of them are left "at home." Evidently the Khampa finds it more lucrative to wander like our own gipsies than to stay on his native soil. As the bazar in Leh provides most of the things needed by the people who inhabit the upper valley of

In Draw G-8 (1869-1878) 1878 AVI Kashmir
Card AVI

The Yashkun without any Shia are found in more distant places, in the upper parts of the valleys of the Indus tributaries, namely in Nagar, Hunza, Ishkoman, Yasin, and Chitral.

MUHAMMADANISM AMONG THE DARDS.

The Dards are now (with the exception that will be noted further on) Mohammedan.* Formerly they had some kind of idolatry of which we know not much, nor do we know at what period they were converted to Islam. At the time the Sikhs annexed Gilgit and Astor the people of those places were in some respects but very weak Mohammedans; it so happened that the Sikh commander, Nathé Shah by name, was a Mohammedan and a Syed; he acquired over these Dards a great influence, and he exerted it to make "good Mohammedans" of them, to get them to attend more carefully to the forms of their religion. It is a fact that before Nathé Shah came (say in 1842) the Astor people used to burn their dead, and not bury them as Mohammedans should. A curious remnant of the custom still remains there—when they bury they light a fire by the grave; it is true they will now tell you that they light the fire to keep off jackals; this may be in some sense true, that is to say they could hardly reconcile themselves to leaving the body in its grave unbestrewed, so they lit the fire as they had been used to, and this satisfied them in giving an amenity as against the beasts of prey and at the same time making a link with the past.

But it is not enough to say that these Dards are Mohammedans; they are divided into three separate Mohammedan sects—Sunni, Shia, and Maláhi.

Sunni and Shia require no description, as the division exists in almost every part of the Mohammedan world. The Maláhi sect corresponds very nearly, or it may be exactly, with that sect called Ali-Ilahiah which we found in Baltistán (see Chapter XVI.), which was a modification of the Shia. The name must have its

* This must be taken without prejudice to the question of the relationship of the Kafirs to the Dards. It is true at all events of those who have as yet been definitely classed as Dards.

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Balti AV2

might infer that they are, or have been, of the Shin caste, from the fact that all these customs concerning the cow, which we saw to be characteristic of that caste, are held by these Buddhist Dárds to an extreme degree.

It is curious to trace how in some respects they keep to the customs of the race they sprang from, and how in others they have adopted the customs of the Buddhists. There seems to be an instance of the former case in that their headmen of villages (at all events in the Hunt Valley) are elected for three years only, and even within that time are sometimes changed; this is certainly a trace of the republican system, of which something will be said in Chapter XX. On the other hand, we see them following the Buddhist Ladákhis in the practice of polyandry, to which they are completely given: among these Buddhist Dárds a woman has sometimes as many as five husbands.

Their religion, I think, lies very upon them; they are not so attentive to its ordinances as the Ladákhis are; and I do not think that any of their young men are trained up to be Lámas. Their dead they burn, and the bones of them they stow away in holes in the cliff, closing up these with stones.

Sundry Notes.

Leaving now the Buddhist Dárds, we will note a few isolated facts concerning the race generally.

It has been seen from the map that the Dárds have spread, driven by want, or by oppression, or by disturbances, from their own countries across certain ridges into valleys that were occupied by other races; in these they often live side by side with those other races—as with the Kashmírís and the Baltis—sometimes in villages separate, sometimes occupying part of the same village.

At Dráss the Dárds nearly equal the Baltis; the two do not intermarry. At Dáwar also the two races are about half and half, but here they have intermarried, and the distinctiveness has been broken up. At Dard and at Sarpára they are of those who do not drink cow's milk; these must be of the Shin caste.